

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 5.]

MAY, 1859.

[PRICE 1½d.]

THE WIFE OF OUR NEW MINISTER.

THERE had been a pastoral change in our congregation. The people, after a ten years' trial of good old Mr. Wharton, and his amiable, compliant wife, came to the conclusion that a different kind of preacher, with a different kind of wife, would vastly improve their spiritual condition. There was a lack of strength about Mr. Wharton (so it was alleged), and certain prominent ladies in the church had wished (aloud) so often that Mrs. Wharton were less old-fashioned in her ways, that a change sooner or later had come to be a settled thing in the minds of a majority. It was simply a question of time; and time settled the question. The change was made. Old Mr. Wharton and his wife retired, and Rev. Mr. Newton and his wife took their places in the pastorate of the congregation—I say "Mr. Newton and his wife," for our people think, or used to think, that, when they "hired a minister," they hired his wife also, and regarded her duties among them in quite as high a light as they did the duties of her husband.

I happened to be away from the village at the time this change was made, and did not return until after Mr. Newton and his wife had been doing duty for something over three months.

"How do you like the new minister?" was among the first of my inquiries.

"He's a charming preacher," was the reply I received on every hand. Yet I saw, by the manner of my friends, that some drawback existed.

"How do you like his wife?"

Ah! The little mystery was explained. Mr. Newton was well enough. But his wife!

"What kind of a woman is she?" I asked.

"Don't know. Can't make her out," was the vague answer received.

"Is she anything like Mrs. Wharton?"

"Oh, dear, no! I only wish she was. Why she doesn't take a particle of interest in the church. Hasn't been to one of the monthly concerts for prayer; nor to the weekly sewing-circle; nor even to the Sabbath-school. We calculated entirely on her taking the senior girls' class which Mrs. Wharton taught for so many years; and a committee of ladies waited on her with an invitation to do so: but she actually declined, saying that she had neither *taste* nor *aptitude* for teaching! Now, what do you think of that for a minister's wife! Did you ever hear the better of it?"

I saw at a glance that there was trouble a-head; for Miss Phæbe Lane, who made me this communication, was an active "circulating medium" in the congregation. She knew every body's business, talked to every body, and acted as opinion-maker to a large majority of ladies who had too much to do in their families to have time for independent thinking in church matters.

I must confess that I felt a sort of a liking for Mrs. Newton on this representation of Miss Lane. Mrs. Wharton had been such a pliant subject in the hands of my spinster friend, and a few like her, that an involuntary respect was created for a minister's wife, who, in coming among us, could from the beginning show that she had an individuality of her own, and meant to hold on by it.

Two or three days' intercourse with the members of the congregation satisfied me that Mrs. Newton would not do for the Church of St. Charity. When

and where this lady was sainted, I have never learned. I have my suspicion that Miss Phoebe Lane, who rechristened the parish on the occasion of building our new church, was not particularly well read in the Saintish Calendar. But let that pass. Ours was the Church of St. Charity. Mr. Newton was a delightful man! Such a preacher! So active in all the interests of the society! So pious! So humble-minded! But his wife! No woman could be less suited to her condition. It was even doubted whether she were a professor! Miss Phoebe Lane was positive about it; and averred that she didn't believe there was a spark of piety in her soul. How a man like Mr. Newton could ever have mated himself with such a wife was regarded by Miss Lane as one of the inexplicable mysteries. "A man like Mr. Newton, who might have had his choice among women!"

I went to church with no ordinary feeling of interest on the Sabbath following my return. Whether my leading impulses were of the earth, earthy, or of heaven, heavenly, I will not stop to question. Five minutes before the time for service to begin, a lady, just above the medium height, beautifully formed, and with a step of blended grace and dignity, passed along the aisle leading a child by the hand, and took her seat in the minister's pew. Though not in any sense gaily dressed, there was a style and air about her that by no means indicated a pious disregard of worldly things. Taste had evidently presided at her toilet. I noticed a slight flutter run through the congregation, and the turning of many heads toward the minister's pew, which occupied the most prominent place in the church. The lady did not look around her, nor show the slightest sign of interest in the people.

How different, in all things, was her appearance and bearing from that of good, kind, compliant Mrs. Wharton, whose pleasant, almost smiling face I had seen for many years in that pew—a face turning, as by instinct, its mild sunlight ever and anon upon the congregation, while her husband broke for them the Bread of Life.

The contrast was hardly agreeable.

"She'll never do!" whispered a lady-

shadow of Miss Lane's, bending to my ear from the pew just behind the one I occupied. "Proud as Lucifer, any one can see! Such airs won't do for St. Charity."

I made no reply. Though annoyed, I was yet sensibly influenced by the remark.

Very still, almost like a statue, sat Mrs. Newton, the Minister's wife, and I could see that the child, a little girl six or seven years old, leaned very close to her. How I wished that she would turn toward the congregation! How I longed to see her face! But I was not granted this desire until after the morning's services were closed.

I was particularly pleased with Mr. Newton. His sermon, in contrast with the usual discourses I had listened to from the lips of Mr. Wharton, was a master-piece of eloquence. No one seemed to listen to him with more wrapt attention than Mrs. Newton.

At last the services closed, and the time came when my restless curiosity was to be satisfied. The minister's wife turned her face to the congregation, and I had a view of every feature. It was a face, once seen, to be remembered. Classic almost to severity in its outline, the full lips and soft hazel eyes gave to it a gentle expression. You saw at a glance that she was a woman of thought as well as feeling.

A few ladies gathered around her as she stepped from the pew, and I noticed that her countenance lit up very pleasantly as she spoke to them. But there was nothing obsequious; no undue familiarity, no wordy affability. A certain air of dignity and self-respect marked every attitude of her person and every expression of her countenance. All vulgar familiarity toward her was out of the question—I saw that at a glance.

But only a few ladies in the congregation ventured to approach her. In the eyes of many she was proud, and they were not "going to force themselves upon her notice." The prejudice admitted into their minds by others made them shun rather than court her acquaintance. Of the few who did notice her, some were attracted by affinity, and some by a desire to gain a little reflected importance. Others thought it but hos-

pitiable to show her attentions, as a stranger among them, and acted accordingly; though the force-work was apparent. Desiring to meet her and make her acquaintance, I asked to be introduced and was presented by a friend. I thought her reception rather cold; and after passing a formal word or two, moved past her to speak to an old acquaintance whom I had not met for some time.

"How do you like our new minister's wife?" was almost the first question.

"Can't say. Must know something about her first," I answered.

"She'll not do for *us*!" said my friend, warmly. She's not the woman for St. Charity?"

"What's the defect?" I inquired.

"It's all defect!" was the reply.

"Just look at her! A pretty thing for a minister's wife, indeed! Why, she carries herself with the air of a queen!"

"Mr. Newton," said I, "is a charming speaker. I never heard a more beautiful sermon."

"Oh, Mr. Newton is splendid!" replied my acquaintance warmly. "But his wife! Oh, dear! it's dreadful! What could have possessed him to marry such a woman! Why, I don't believe she's even a professor. She didn't stay at the communion on last Sunday! Just think of that—and she the minister's wife! It's been the talk of the congregation ever since! We fully expected her to take a class in the Sunday school—but, no! We invited her to be present at the sewing-circle—but, no; she couldn't leave her children! A mere excuse of course! Then we elected her President of our Indian Missionary Society; but she declined the honor, saying that she had neither time nor taste for such public duties; that with her, charity, for the present, must begin at home. Now, isn't that a Christian spirit for you! Our minister's wife talk of charity beginning at home! Why, she's a heathen!"

My church acquaintance waxed warm.

"Some of our people were eager enough to get rid of dear, good Mrs. Wharton," she added. "She wasn't bright and fashionable enough for them, but I rather think they've got their dose now!"

I met, here and there, a lady of our church, who belonged to the home-duty,

mind-your-own-business class, who did not join in this hue and cry against Mrs. Newton, who thought that, if she had neither taste nor inclination for Sabbath-school teaching, sewing-circle, or missionary societies, the congregation should not interfere with these peculiarities. She had three little children, to whom she gave all a mother's care; and as the slender income which her husband derived from the parish of St. Charity (four hundred a year and parsonage) would warrant her to keep only a single domestic, a large part of her time had, necessarily, to be given to household duties. "Nobody can say," remarked one of these ladies, in my hearing, "that she neglects her children, or wastes her husband's income. The little parsonage never looked so attractive inside or out as now. Mrs. Wharton was not tidy, as we all know, and things around her were generally at sixes and sevens. And as for her children, they were always neglected. Many times have I seen them playing in the dirt, while their mother was at the sewing-circle, or somewhere else that she had no business to be.

But the ladies who talked in this way belonged to the "queer" ones of the congregation. They were not of the pious kind. So all they said went for nothing with the many.

Without "variableness or shadow of turning," as St. Paul says, did Mrs. Newton keep on her way. Home was her parish, and she was content to do her duty there. Occasionally she accepted an invitation to take tea and spend an evening abroad; but in most cases declined these pleasant entertainments, and though over three months had passed, there had yet been no tea-drinking at the parsonage. Mr. Newton, on the other hand, mingled very freely with his congregation—sat with them at their tables, and joined them in their social gatherings. Of course the absence of Mrs. Newton on these occasions always formed a subject of remark; and it was generally voted that her failure to accompany her husband seriously marred the pleasures of the evening.

"Ah, if his wife was only like him!"

This was invariably the sighing ejaculation of Miss Phoebe Lane, or some one of her party.

At last the matter assumed so serious a shape in the minds of certain leading ladies in the parish that it was determined to wait upon Mrs. Newton and remonstrate with her on the course of conduct she was pursuing—"a course of conduct," urged Miss Lane, "that is working untold injury in our Church. Ever since she came here a change for the worse has been going on in the congregation. Members are growing cold or indifferent. Our sewing circles are losing their interest, the monthly concerts of prayer are badly attended, and the Sabbath school is dwindling away. The social sphere, always so warm and attractive under the genial influence of good Mrs. Wharton, is fast losing its power—and all from this strange conduct on the part of our minister's wife. She must be talked to on the subject! If she doesn't know her duty, she must be taught it. If she won't hear her husband, she must hear the congregation."

A committee of ladies—Miss Lane at the head of them, and voluntary spokeswoman—finally undertook to set Mrs. Newton right in regard to her duties to the parish of St. Charity, and formally waited upon her for that purpose. Curiosity prompted me to accept an offered membership in that committee. Let me picture the interview with Mrs. Newton.

We found her sitting in her orderly-arranged little parlor, her person as neat as everything around her, and her three children as sweet and pure as May blossoms. Two were playing on the floor, and the babe slept in the cradle, that was drawn so close to the mother that she could touch the rocker, if needed, with her foot. Four ladies made up the committee—a formidable number. Mr. Newton was away, attending the funeral of a poor laborer's child, so the coast was clear, and the culprit in our power.

With an easy grace the minister's wife received us, and after we were all seated she stepped to the door and spoke to her girl, who was in the kitchen. A smart, tidy-looking domestic came forward, and Mrs. Newton said to her, with a kindness of manner which I could not help noticing, "Take Aggy and George into the garden, Jane, and keep them till I call you."

"Yes, ma'am." The girl spoke very cheerfully. The two children sprang up instantly from the floor, and bounding from the room left us alone with Mrs. Newton and her sleeping baby.

A grave silence followed. The committee was embarrassed, but the minister's wife was entirely at her ease.

"We have come," said Miss Lane, after sundry preliminary throat clearings and bridling motions of the head peculiar to herself, "to have a little conversation with you about our church matters."

"Hadn't you better talk on that subject with my husband?" was the answer, with the utmost self-composure. "It is his particular province."

"No, ma'am," said Miss Lane, her voice gaining emphasis; "we have no fault to find with Mr. Newton. He does his part entirely to our satisfaction."

"Oh! I understand," Mrs. Newton spoke as if light were breaking into her mind.

"Yes, ma'am," Miss Lane went on, "it is your duty in the church that we have come to talk about, not your husbands; and I hope you will not take it ill of us if we speak out plainly."

"Not by any means," replied Mrs. Newton. I noticed a slight quiver in her voice, a slight flushing of her cheeks, and a brightening of her soft hazel eyes. But it was plain that she was fully self-possessed, and in no way intimidated by this unexpected citation to answer for delinquencies.

"Not by any means," she repeated. "Speak out plainly, and if in any thing I have been derelict I will confess my fault, and do all I can to lead a better life."

"Plain speaking is always the best," said our mouth-piece oracularly. "So we will speak plainly. The fact is, Mrs. Newton, you have failed almost entirely to meet the expectations of our people."

"Indeed! I am grieved to learn this," Mrs. Newton spoke seriously, but with no sign of disturbance. "I was not before aware that the people had any special claims upon me."

"No special claims upon you!" Miss Lane uttered the words in undisguised astonishment. "No special claims!" she repeated, "and you the wife of our minister!"

"What do you expect of me?" calmly inquired Mrs. Newton.

"We have already intimated our expectations in various ways. There is the girl's seniorclass in Sunday School; that, of course, we expected you to take. And you are wanted on the Visiting Committee and in our Missionary Society. Unless our minister's wife takes the lead in the temporalities of the church, nothing will prosper."

"Then," said Mrs. Newton, "it is understood that while my husband's duties relate mainly to the spiritualities of the church, mine have special regard to its temporalities."

"Certainly, ma'am! You have expressed the difference of relation exactly," replied Miss Lane, led on by the peculiar way in which Mrs. Newton put the question to admit the existence of a very wide range of duties as required of that lady by the congregation of St. Charity.

"This is all new to me, ladies," said the minister's wife. "I was not aware before that any one in the congregation regarded me as having failed in duty."

"Every one so regards you." Our spokeswoman was a personage who used great plainness of speech.

"This should have been stated in the beginning," said Mrs. Newton. "How was I to know your views in the matter? I saw all of my husband's correspondence, but not a word was said about his wife or the parish requirements in her case. Now it appears that her range of duties are almost as wide as his. I ought to have known this before I came here, ladies; and I really think that the complaint of failure in duty is against you instead of me. Let me ask, so as to reach a clear understanding of this matter, what salary you pay your minister's wife?"

"Salary!" gasped Miss Lane, her under jaw falling, and her eyes projecting at least a quarter of an inch beyond their ordinary position. "Salary!" she repeated in a bewildered, half-confounded way.

"Yes," quietly replied Mrs. Newton. "The salary. You do not, of course, require the services of your minister's wife in the way you propose without compensation."

"Preposterous!" Miss Lane recovered

herself, and gained a little blind indignation with her partial self-possession. "Did any one ever hear of a thing so absurd! In hiring your husband for our minister—"

"You did not hire me!" interrupted Mrs. Newton, with calm dignity. "Bear that in mind, if you please."

"Thank you for the remark, Mrs. Newton," said I, coming almost involuntarily to her aid. It throws a flood of light upon the whole subject. True as Gospel! We did not hire you, and have no claim upon a single hour of your time. All the Church of St. Charity has a right to ask of you is, that you do your duty as a wife and mother."

Mrs. Newton turned to me with a grateful look, and grasping my hand, said,

"Thank you!" in return.

A little while she paused; but no one spoke in the deep silence. I think some wholesome convictions of truth were finding their way even into the mind of Miss Lane, who, somehow, reminded me of a wilted leaf, or a piece of stiffly starched muslin suddenly drenched with water.

"My husband's duties are clear," very evenly spoke Mrs. Newton—very kindly, yet very firmly and very lucidly. "My husband's duties are clear. He has come to you as a spiritual guide and instructor. His office is to point to Heaven and lead the way. It is a high and holy office. I honor him in it, and sustain him to the best of my ability. My duties are also clear. I am simply a wife and mother; and, God being my helper, I will faithfully discharge a wife and mother's sacred obligations. At present these duties take up all my time; and conscience will not permit me to neglect real duties for the performance of imaginary ones. In doing such duties I best serve the Church. This is my religion, and I have learned it from the Bible.

She paused for a few moments. No one replying to her remarks, she went on:

"It has been alleged that I am not pious enough for the people here. Perhaps not. But of one thing you may all be certain: I am no hypocrite. I shall never put on a pious exterior to hide the

want of charity in my heart. As I am you will always see me."

Mrs. Newton passed again; but as none of her visitors showed any inclination to speak, she continued;

"My religion is somewhat peculiar, I believe. I do not keep it as a Sunday suit, but wear it every day. My essential worship consists in a daily discharge of my duty as a wife and mother; my formal worship, in the pious prostration of body and spirit before my Heavenly Father at set times, either in my closet or in the public assembly. The Sabbath to me is the golden clasp that binds together the circle of weekly duties. It is a blessing and a consolation, just in the degree that the worship of my six days has been essential worship.

"And are we to expect nothing of our minister's wife?" said Miss Lane, in a very subdued voice. She was evidently conscious of having made a great mistake in her estimate of Mrs. Newton's character.

"Nothing more than her duty as a woman. If she have qualities that will give her a leading social influence, and have time to spare from her home duties—which are always first—she ought to let these qualities become active for good. But no more can, with justice, be required of her than from any other woman in the congregation. Your contract for service is with her husband, and not with her; and you have no more just claim upon her time, nor right to control her freedom, than you have over the wife of your lawyer, doctor, or schoolmaster. It is this mistaken idea of the people in regard to ministers' wives that is producing so much trouble in societies, and making wretched the lives of hundreds of poor women, who hardly dare say that their souls are their own. It is not enough that the minister's wife is expected to keep her house and clothe her children upon the lowest range of income, that will not allow her competent help, but she must spend half of her time in gossiping around among the idle or well-to-do ladies of the congregation—take part in their sewing circles, and attend all their various meetings for good or doubtful purposes. Now all this is wrong; and if you are not satisfied with my husband, because I will not imitate

so bad an example, you must give him notice accordingly: or, if you think my services absolutely essential to the prosperity of the church, just state the amount of salary you can afford to give, and if, for the sum, I can procure a person in every way as competent as myself to assume the charge of my children and household, I will take into serious consideration your proposition. Beyond this, ladies, I can promise nothing."

"Thank you again, my dear madam," said I, with a warmth that expressed my feelings, "for giving this matter its right solution! You have spoken out like a true and independent woman as you are, and I will see that your views are correctly reported. Consider me as your friend."

She turned upon me a grateful look, and, as she did so, I could see that my earnest words had brought a dimming moisture to her eyes.

"I could wish, she answered, in a lower voice, "to number you all my friends. I have come among you as a stranger, seeking no pre-eminence, but only desiring to do my duty as a woman, side by side with other women. The fact that my husband is your minister gives me of right no position among you, and gives you no right to demand of me any public service. If my husband fails in his duty admonish him; but, in the name of justice and humanity, do not establish any supervision over me. Let my private life be as sacred from intrusion as that of any other woman. This I have a right to demand, and I will be satisfied with nothing less."

Silenced, if not convinced, was Miss Phoebe Lane, and she retired in due time with her committee of remonstrance and accusation, their colors trailing upon the ground. I lost no time in giving my history of the interview; repeating almost word for word the clear, strong language of Mrs. Newton, that she might have the full benefit of her own statement of the case. And I am happy to say that there was common sense enough and right feeling enough in the parish of St. Charity to do her ample justice.

Her husband is still our minister, active, useful, and beloved; but no salary has yet been set apart for his wife, she has not assumed any duties in the congregation, and from present appearances

I think, has no intention of doing so. But as a wife and mother her life is beautiful; and her example of far more benefit to the people under her husband's care than all her more public acts could be, had she entered upon every duty that was so generously assigned her.

From Harper's Monthly Magazine.

CHURCH RATES AND CHURCH ESTABLISHMENTS.

"The longer one lives, the more one learns,"

Said I, as off to sleep I went,

Bemused with thinking of Tithe concerns,
And reading a book, by the Bishop of Ferns,
On the Irish Church Establishment.

But lo, in sleep not long I lay,

When Fancy her usual tricks began,
And I found myself bewitch'd away

To a goodly city in Hindostan,—

A city where he, who dares to dine
On aught but rice, is deemed a sinner;

Where sheep and kine are held divine,
And, accordingly, never dress'd for dinner.

"But how is this?" I wondering cried,

As I walked that city far and wide;
And saw, in every marble street,

A row of beautiful butchers' shops.

What means for men who don't eat meat

This grand display of loins and chops?

In vain I asked, 'twas plain to see

That nobody dared to answer me.

So on, from street to street I strode;

And you can't imagine how vastly odd

The butchers look'd—a rosate crew,

Inshrin'd in stalls, with nought to do;

While some on a bench, half dozing sat

And the Sacred Cows were not more fat.

Still posed to think what all this scene

Of sinecure trade was *meant* to mean,

"And pray, asked I, 'by whom is paid'?"

The expense of this strange masquerade?"

"Th' expense!—oh, that is of course, defray'd

(Said one of these well-fed Hecatombers)

By yonder rascally rice-consumers."

"What! they, who never must eat——?"

"No matter—

(And while he spoke his cheeks grew fatter)

The rogues may munch their *Paddy* crop,

But the rogues must still support our shop;

And, depend upon it, the way to treat

Heretical stomachs that thus dissent,

Is to burthen all who won't eat meat

With a costly Meat Establishment."

On hearing these words so gravely said,

With a volley of laughter loud I shook;

And my slumber fled and my dream was sped,

And I found I was lying snug in bed,

With my nose on the Bishop of Ferns's book,

A defender of Church Establishments.

From an old London Times.

HOW DO MEN BECOME CHRISTIANS?

How do men become religious men, disciples of Christ? By what agencies or methods is the new and better life begun? What is the first step? Man, it is said, must "be born again," "experience religion," have "a change of heart," in order to become disciples of Christ. Now to this we assent, but what doctrine or what duty, do these figures or words enjoin? The whole subject in most men's minds seems obscure and vague; men cannot understand, nor tell what they are to do, or to leave undone, in order to enter upon the Christian life. And such are the difficulties which hedge up their path that they are really kept from any serious endeavour or attempt. For what is it? Is it to cease "to do evil, and learn to do well," to renounce all wrong habits, all evil purposes and selfish aims, and to become the followers and lovers of that which is pure and good? Is it to speak and act the truth, to love God, and exercise charity towards our fellow men? No! such is the influence of early teaching, that many will say "No, it is not precisely that; that would make us good neighbors; make us good moral men, perhaps; but not Christians, not disciples of Christ." Well, we say, describe this process. The answer comes again. "Why we are to be changed." But what is this change? How can it be wrought within us? How are we to regard it, as God's work, or as our own? If it is ours, how are we to begin? If it is God's, what can we do? Hence at the very outset we are enveloped in mystery and fog. We inquire again. Are we to read the Scriptures, and the lives of devout and sainted men, to pray, to enter into the Church, and so by all these means to strive to increase and deepen our religious life? But the reply is usually like unto this, "No; we cannot now, but must wait until this happy and long desired change shall come." Then they can advance; then they can grow in virtue, grace, and advance higher and higher in the divine life; but until the angel stirs the troubled waters, and some man or God shall put them into the pool, they must continue to abide in their helpless and impotent state.

THE SACRIFICE OF CHRIST.

BY THE REV. JOHN CORDNER.

We see how significant the mission of the Lord Jesus was, as fulfilling the former law, and opening a new spiritual economy. Jesus kept nothing back. His offering was complete—being nothing short of himself—heart and soul and mind and strength. The key-note of his advent was “Lo, I come to do thy will, O God.” His daily meat, as he said, was to do the will of his Father who sent him. To him the universe was an open temple, and every thought, feeling, word and act, became consecrate to God. His was a complete self-surrender, and he became the willing and devoted instrument of the Father in his high purposes of love. The great and constant sacrifice of Christ was brought to a close by his death on Calvary, the blood of which stands as the seal thereof to all people, speaking better things than the blood of Abel, and testifying a love unparalleled and most attractive—a love sufficient to draw all men unto him. In that death on Calvary we see the grand turning-point and link of the two dispensations. In that perfect sacrifice of Christ we see the close of all ritual sacrifice, and the consummation, as I have said, of the complete and proper sacrifice. Now that the proper sacrifice is made manifest, the imperfect symbol is annulled. A new epoch is begun; and as the previous ritual had partially shadowed forth what was fully accomplished in and by Christ, so now does he, the Messiah, become “the very image” and type of the new order of sacrifice required by the new dispensation—a sacrifice wherein nothing can be withheld, but in which *all* must be offered. We only require to look at the Gospel narratives to see how completely our Lord gave up his will, and the strength of his life to God. We see there how he became a living and willing sacrifice, undeterred by the opposition which beset him, or the suffering which stared him in the face. Tempted as we are, yet without sin, he went out day by day and braved the frowns and threats and evil treatment of wicked men in doing his Father’s will, and carrying forward his Father’s work. And then by night he sought fresh

strength amid the stillness of the olive groves in prayer to God. No earthly mind understood him, or appreciated his purpose. In solitary spiritual majesty he moved among men, winning hearts, and conquering the souls who were to be witnesses for him when he should be taken away. Yet his closest friends and dearest disciples did not discern the actual grandeur of his character. They knew that he loved them, and they loved him in return, but they could not comprehend his full spiritual proportions. No earthly home had he. The foxes had holes and the birds of the air had nests, but he had not where to lay his head. And the hour was coming when his chosen disciples should be scattered every man to his own, leaving him alone, and without a companion on earth to utter a word of sympathy, and yet he could say he was not alone, for the Father was with him. Such was the life of the Lord Christ. No selfishness was in it, nor shadow of self-seeking. A sacrifice it was, from its beginning to its close. And when the close came, it was sacrifice still. The cross was raised, and he was lifted up thereon. Its agony was borne, for the key-note of his advent still sounded clear and strong through all the chambers of his being: “Lo, I come to do thy will, O God.” Amid the tears of Gethsemane, in those closing hours of his life, we still hear him pray, and say, “Father, not my will, but thy will be done.”

I have now indicated the complete and proper sacrifice as shown forth in and by Christ. And hereby may we see the nature of the sacrifice required of the Christian, as distinguished from that which was required of the Hebrew. If the blood of animals, and the outward offering, be no longer demanded at the altar within the temple, it is that soul and body, thought and life, be surrendered to the willing service of God in all places. If the Messiah took away the one, it was that he might establish the other. Remember the key-note of his life: “Lo, I come to do thy will, O God.” Linked to his Lord by a living tie of love, gratitude, and sympathy, the genuine disciple will find that this key-note is for him likewise. For him, too, the universe is the temple, and every

spot where a Christian man stands is an altar. In view of the clear and close relation which the Christian can see and recognize between himself and his God, this full sacrifice of obedient service is most fit and reasonable. So the Apostle Paul, in his letter to the Romans, confidently writes: "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable unto God, which is your reasonable service." (xii. 1.)

This, then, is the Christian sacrifice—the complete dedication of ourselves to God. This is the full service which the former ritual service but faintly and partially prefigured. The Christian man discerns that not only what he has, but likewise what he is, comes from God, and he would consecrate all, in its use and purpose, to the Giver. This perfect surrender of self, and thorough devotion of every feeling and faculty to the Highest—this, whether in earth or heaven, is the summit of religious effort, the crowning result of religious aspiration.

Would it not be well for the world if this doctrine of the Christian Sacrifice would be everywhere presented to men in its simplicity? Christ's mission was a ministry of reconciliation by sacrifice. The sacrifice of a contrite heart, moved by penitence like that of the prodigal in the Lord's parable, we know our Heavenly Father will not despise. In this touching parable the whole method of atonement, or reconciliation, is revealed. In the light of the better hope brought in by Christ may we see that, if we draw nigh to God after the manner of the prodigal's penitence, and with vital faith in Christ's complete sacrifice—such a faith therein as availeth to mould our lives according to the spirit and pattern of our Lord's perfect life—God will draw nigh to us, and we shall find the joy of the reconciliation. But the theology of the current orthodoxy comes in to perplex men here, and to obscure the simplicity of Christ. It still lingers among Judaic elements, and insists that certain Levitical ideas shall be carried into Christianity. Men's minds are held in bondage thereto, and traditional prejudices block up the way of progress for the pure and simple Gospel.

WHAT MIGHT HAVE BEEN DONE WITH THE MONEY.

(From the Herald of Peace.)

THE Russian War cost England alone £100,000,000. What could we, as a nation, have done with this immense sum?

We might have provided:—	£
1000 British School-rooms	at 1,000 each
1000 National Ditto	" 1,000 "
1000 Infant Ditto	" 1,000 "
A National Gallery for the Fine Arts	2,000,000
100 Schools of Design	at 10,000 each
20 Reformatory Schools	" 50,000 "
100 Homes for Governesses	" 10,000 "
100 Playgrounds and Gymnasiums	" 10,000 "
200 Mechanics' Institutes	" 5,000 "
100 Public Libraries	" 10,000 "
100 Baths and Washhouses	" 10,000 "
1000 Temperance Halls	" 1,000 "
20 Asylums for the Blind	" 50,000 "
20 Asylums for the Deaf and Dumb	" 50,000 "
20 Public Parks at £500,000, each Park 5,000 acres, at £100 per acre	10,000,000
20 Penitentiaries for Females	" 50,000 each
100 Refuges for Prisoners	" 10,000 "
1000 Soup Kitchens	" 1,000 "
100 Sets of Almshouses	" 10,000 "
10 Public Hospitals	" 200,000 "
10 Hospitals for Consumption	" 100,000 "
20 Fever Hospitals	" 50,000 "
20 Ophthalmic Hospitals	" 50,000 "
100 Floating Hospitals for Sailors	" 10,000 "
100 Hospitals for Drunkards	" 100,000 "
100 Hospitals for Lying-In	" 10,000 "
10 Sea-bathing Infirmarys	" 100,000 "
A Fleet of 2,000 Fishing Boats	" 500 "
2000 Sets of Nets	" 500 "
2000 Life Boats	" 500 "
200 Churches	" 10,000 "
200 Independent Chapels	" 5,000 "
200 Baptists' ditto	" 5,000 "
200 Wesleyans' ditto	" 5,000 "
400 Smaller ditto	" 2,500 "
200 Bethel ditto	" 5,000 "
200 Ragged Churches	" 5,000 "
20 Orphan Asylums	" 50,000 "

All this would have cost just

half the sum . . . £50,000,000

Let us therefore proceed—we might, further have provided:—

20 Towns, each town to contain 1000 houses, and each to be of the average value of £1,000	20,000,000
1,600 Ministers' Income of £500 a-year each for 10 years	8,000,000
3,200 Schoolmasters' Salaries at £250 a-year each for 10 years	8,000,000

Drainage	4,000,000
Bible Society	1,000,000
Religious Tract Society	1,000,000
Home Missionary Society	1,000,000
Sunday School Union	1,000,000
Ragged School Union	1,000,000
British and Foreign School	1,000,000
Church Missionary	1,000,000
London Missionary	1,000,000
Temperance Society	1,000,000
Peace Society	1,000,000

All this would have made a sum
of £100,000,000

"IT IS IMPOSSIBLE!"

"It is impossible!" said some, when Peter the Great determined on a voyage of discovery; and the cold and uninhabited region over which he reigned furnished nothing but some larch trees to construct his vessel. But, though, the iron, the cordage, the sails, and all that was necessary, except the provisions for victualling them, were to be carried through the immense deserts of Siberia, down rivers of difficult navigation, and along roads almost impassable, *the thing was done*; for the command of the sovereign and the perseverance of the people surmounted every obstacle.

"*It is impossible!*" said some, as soon as they heard of a scheme of Oberlin's, to rescue his parishioners from a half-starved state, he determined to open a communication with the high-road to Strasburg, so that the productions of the Ben de la Roche might find a market. Having assembled the people, he proposed that they should blast the rocks, and convey a sufficient quantity of enormous masses to construct a wall for a road, about a mile and a half in length, along the bank of the river Bruche, and build a bridge across it.

The peasants were astonished at this proposition, and pronounced it impracticable; and every one excused himself on the ground of private business. He, however, reasoned with them, and added the offer of his own example. No sooner had he pronounced these words, than with a pickaxe on his shoulder he proceeded to the spot, while the astonished peasants, animated by his example, forgot their excuses, and hastened with one consent to fetch their tools to follow him. At length every obstacle was surmounted;

walls were erected to support the earth, which appeared ready to give way; mountain torrents, which had hitherto inundated the meadows, were divided into courses, or received into beds sufficient to contain them; *and the thing was done*. The bridge still bears the name of the "Bridge of Charity."

"*It is impossible!*" said some, as they looked at the impenetrable forests which covered the rugged flanks and deep gorges of Mount Pilatus in Switzerland, and hearkened to the daring plan of a man named Rapp, to convey the pines from the top of the mountain to the lake of Lucerne, a distance of nearly nine miles.—Without being discouraged by their exclamations, he formed a slide or trough of twenty-four thousand pine trees, six feet broad, and from three to six feet deep, and the slide, which was completed in 1812, and called the slide of Alpnach, was kept moist. Its length was forty-four thousand English feet. It had to be conducted over rocks, or along their sides, or underground, or over deep places, where it was sustained by scaffoldings; and yet skill and perseverance overcame every obstacle, *and this was done*. The trees rolled down from the mountain into the lake with wonderful rapidity. The larger pines, which were about a hundred feet long, ran through the space of eight miles and a third in about six minutes.

Say not hastily, then, "It is impossible."—It may be so to do a thing in an hour, or a day, or a week, or by thoughtlessness and indolence; but to act with wisdom, energy and perseverance is to ensure success. "Time and patience," says a Spanish author, "make the mulberry leaf satin!" and another remarks, that "care and industry do every thing."

THE CONFSSIONAL.—The Rev. J. R. Beard, D.D., will send to the Press, as soon as a sufficient number of subscriber's names are procured, a new work, on *Roman Catholicism*, called, THE "CONFSSIONAL," a review of Romanism in its actual condition and practical workings. The contents will embrace the "Ideas and Aims," "Sacraments and Worship," "Evidences," "Means and Instruments," and "Practical Condemnation of the Roman Church." Subscriber's names to be sent to Dr. Beard, Manchester. To subscribers the vol. will be 5s., *post-free*.

TURKISH WIVES.

From the autobiography of Francis Arago, we copy the following conversation between this distinguished French astronomer and a Turk, in regard to some of the blessings of polygamy. After being informed that the Turks are compelled to resort to the servants at the public baths for information in regard to the personal appearance of the wives they are not permitted to see until the day of marriage, M. Arago asked:

"How many wives have you?"

"I have four, that is to say, the number authorized by the Koran."

"Do they live together on a good understanding?"

"Ah, sir, my house is a hell. I never enter it without finding them at the step of the door, or at the bottom of the stairs; then, each wants to be the first to make me listen to the complaints which she has to bring against her companions. I am about to utter blasphemy, but I think that our holy religion ought to prohibit a plurality of wives to those who are not rich enough to give to each a separate habitation."

"But since the Koran allows you to repudiate even legitimate wives, why do you not send back three to their parents?"

"Why? because that would ruin me. On the day of the marriage the father of the young woman to be married stipulates for a dowry, and the half of it is paid. The other half may be exacted the day that the woman is repudiated. It would then be three half dowries that I should have to pay if I sent back three of my wives. I ought, however, to rectify one inaccuracy in what I said just now, that my four wives had never agreed together. Once, they were agreed among themselves in the feeling of common hatred. In going through the market I had bought a young negress. In the evening, when I retired to rest, I perceived that my wives had prepared no bed for her, and that the unfortunate girl was extended on the ground. I rolled up my trousers and laid them under her head as a kind of pillow. In the morning the distracting cries of the poor slave made me run to her, and I found her nearly sinking under the blows of my four wives; for once they understood each other marvellously well."

EXTRACT FROM WESLEY'S
MINUTES OF 1770.

AGAINST JUSTIFICATION BY FAITH ALONE.

We have received it as a maxim, that "a man is to do nothing, *in order* to justification." Nothing can be more false. Whoever desires to find favour with God, should *cease from evil and learn to do well*. Whoever repents, should do *works meet for repentance*. And if this is not *in order* to find favor, what does he do them for?

Who of us is *now* accepted of God?

He that now believes in Christ, with a loving obedient heart.

But who among those who have never heard of Christ?

He that feareth God, and worketh righteousness according to the light he has.

Is this not the same with, "He that is sincere"?

Is not this "Salvation by Works"?

Not by the *Merit* of works, but by works, as a *Condition*.

What have we then been disputing about for these thirty years?

I am afraid about words.

As to *merit* itself, of which we have been so dreadfully afraid: We are rewarded, *according to our works*, yea, *because of our works*. How much does this differ from *for the sake of our works*? And how differs this from *secundum merita operum*? As our works *deserve*? Can you split this hair? I doubt, I cannot.

The grand objection to one of the preceding propositions, is drawn from matter of fact. God does in fact justify those, who by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule?

It is a doubt, if God makes any exception at all. But how are we sure, that the person in question never did fear God and work righteousness? His own saying so is not proof: For we know, how all that are convinced of sin, undervalue themselves in every respect.

Does not talking of a justified or a sanctified *State*, tend to mislead men? Almost naturally leading them to trust, in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, *according to our works*?

IMPUTED RIGHTEOUSNESS.

"God accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone."—*The Assembly's Shorter Catechism.*

(Continued from page 63.)

"That he (Abraham) might be the father of all them that believe, though they be not circumcised; that righteousness might be *imputed* unto them also."—Romans iv. 11.

Abraham was accounted righteous, or *right-wise* in believing what God had promised to do, would be done, independent of the rites of Judaism. Thus Paul shows the Jews who were wishing to exclude believing Gentiles, because they were not circumcised, that through faith in Jesus Christ, or faith in God through Christ, they, the Gentiles might be the children of Abraham, and reckoned righteous, adopted to the privilege of Christianity and be the children of God, as Abraham was, without submitting to Jewish rites, simply through faith in Christ, and obedience to *him*; without the works of the law, *i.e.*, the Jewish law of rites and ceremonies.

"But put ye on the Lord Jesus Christ."—Rom. xiii. 14.

Read the context of this passage and you will find that Christians are exhorted to put aside an evil life, to cast off the works of darkness and put on the whole armour of light. Several immoralities are enumerated in the previous verse, from which they are exhorted to abstain and then they are enjoined to be Christ like. "Put ye on the Lord Jesus Christ." This is a metonymy for the *life* and *spirit* of Christ.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."—Romans v. 19.

As the *example* and *evil* of one man, Adam's disobedience made many sinners, so through the example and goodness of one, Christ, shall many be made righteous. We see nothing here to lead us to infer the imputation of Adam's guilt, or Christ's righteousness, further than we sin as Adam did, or follow in the footsteps of Christ, and thus be righteous as Christ was.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption."—1 Cor. i. 30.

There is nothing more true than this, that Jesus Christ, in his life, precept, and example, is to us wisdom, and righteousness, purity and redemption from sin. Through the whole of this chapter Paul teaches the Corinthians, not to be the servants of the Jew with his signs, nor the Greek with his wisdom; that Christ was all in all.

"These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14.

No persons can profess to have literally "washed their robes in the blood of the Lamb." The passage is figurative. In Rev. xix. 8, we

find that the fine linen, clean and white, is the righteousness of saints. Many thousands have been converted from sin to righteousness, from selfishness to benevolence, through the sufferings and death of Christ. They have become Christians pure and good, and thus it may be said, "they have washed their robes and made them white in the blood of the Lamb."

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God."—Rev. xix. 13.

To whom this passage refers we cannot say, except it refers to Christ. And though Christians sometimes talk of being clothed with a vesture dipped in Blood, they might with as much propriety say, on their vesture is written, "King of Kings and Lord of Lords."

Other and similar passages to the preceding will be explained under the sections "*Justification by faith*," and *Vicarious sacrifice*.

JUSTIFICATION BY FAITH.

"We are justified by faith *only* is a most wholesome doctrine, and very full of comfort."—*Article of Church of England*, xi.

"Ye see then how that by works a man is justified and not by faith only."—James ii c., 24 v.

Unitarians hold the Bible as higher authority than human articles of religion. Look at the two foregoing statements, one is human, the other divine; Unitarians hold by the *latter*, Trinitarians in general by the former. The *Church* says—"We are justified by faith *only*." The *Bible* says, "*Not* by faith *only*." That we are justified by faith we do not deny: that we are justified by faith *only*, we do deny. That we live by bread, we do not deny: that we live by bread *only*, we do deny. That we are saved by faith, we joyfully concede: that we are saved by faith alone, we know is *not* true. The Bible speaks of us as being "Saved by *hope*," "Saved by *grace*," "Saved by *fear*," "Saved by *baptism*," &c., &c., &c. That we are saved by faith *only*, it nowhere teaches. We think there is the same reason for giving a prominence to the doctrine of "Justification by *love*," "Justification by *grace*," "Justification by *hope*," as "Justification by faith *only*." *Faith* is one of the Christian graces, and without faith it is impossible to please God: but in the calendar of her greatness (xi. Heb.) it is the greatness of her works. "By works was faith made perfect." On rational and scriptural ground we value *faith*; we preach, believe and be saved, we exhort continually that people should hold *sound doctrine*, we account mankind just and right on account of the *principles*, or *motives*, or *faith* on which they act; that *life* has only a moral meaning so far as the intention or mind is just. We hold the doctrine of "Justification by *faith*," *sound belief*, *principle*, *right intentions*, and it saves us from mere worldly, outside, expedient morality. And we hold the doctrine of "Justification by works also," by *piety*, *benevolence*, *virtue*, and this saves us from a mere formal and sentimental religion of assent to doctrinal speculations, in which some people grow mighty proud because of the

orthodoxy of their creed. We fear that many persons believe in the truth, but as Paul says, 'Hold the truth in unrighteousness.' Thus we are led to think that a *pious, virtuous, benevolent* life, is more worthy of Christian recognition, than correctness of belief in all the particulars of the Christian religion. "Out of every nation he that feareth God and worketh righteousness is accepted with him." And all that God requires of us is "to do justly, love mercy, and walk humbly before him." We now proceed with the Scriptural passages, generally cited to support "Justification by faith only." We would remark there are two meanings attached to the word Justification; one is *just*, or *right*; the other, *pardon*, or *forgiveness*; now we distinctly state that no text affirms any one is justified, in either of these meanings of the word, by faith *only*. Let this be kept in view, and our explanations need be very brief.

"He that believeth and is baptized shall be saved."—Mark xvi. 16. "Whosoever believeth in him should not perish, but have eternal life."—John iii. 15. "He that believeth on the Son hath everlasting life."—John iii. 36.

A belief in Jesus Christ, which saves, implies obedience to Christ. To believe in Christ, to preach in his name, and even work miracles, without obedience to his commands, to all such sentimental friends he says, "*I will say, depart from me ye workers of iniquity.*" "He that doeth the will of my Father is my disciple." "Ye are my friends if ye do whatsoever I have commanded you." Faith in Christ is necessary, but life must follow, life of love. This is the fulness of gospel teaching.

"To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts x. 43.

In the comment of Dr. A. Clarke on this text the meaning is fully given. "The phrase, 'remission of sins' means simply the taking away of sins; and this does not refer to the guilt of sin merely, but also to its *power, nature, and consequences*. All that is implied in pardon of sin, destruction of its tyranny, and purification from its pollution, is here intended; and it is wrong to restrict such operations of mercy to pardon alone." The meaning, we believe, is here truly given, for Jesus Christ came to "Save his people *from* their sins."

"Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."—Acts xvi. 31.

We are believers in the Lord Jesus Christ, that he is the *way*, truth, and *life*, and if we obey him we will be saved, saved from sin, and thus from the displeasure of God. That faith *only*, without obedience will save, is not hinted at in the text. The profession of Christianity without the practice would never enter the minds of the first apostles.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts xiii. 39.

The remission of sins, the purification from

moral and ceremonial guilt, is more clearly and authoritatively set forth in Jesus Christ than in Moses. This text teaches that the followers of Christ are placed in a better position than the followers of Moses: redeemed from some things the law of Moses was incapable of saving them from: the law was in many things a burden to them. In Col. ii. 14., the difference is set forth, thus, "Blotting out the handwriting of ordinances that was against us" (in the law of Moses) "which was contrary to us, and took it out of the way, nailing it to the cross." "The law was given by Moses but grace and truth came by Jesus Christ."

"For by grace ye are saved through faith; and that not of yourselves; it is the gift of God; Not of works lest any man should boast."—Eph. ii. 8, 9.

This text plainly affirms that salvation is the free gift of God *i.e.*, the Gospel and all its privileges. No Christian will have room to boast. When we have done all, we have done but what was our duty to do, and often proved unprofitable servants. Our faith in the grace of God, and that salvation is his *gift*, ever rejoices our hearts. "We are saved by grace."

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life."—Titus iii. 5, 7.

This is also one of those numerous passages in which Christians are taught, that salvation is of the free mercy of God. That it is of God's goodness through Jesus Christ, that we are pardoned, regenerated, and made heirs of eternal life. The love of God is unbought, we do not purchase it by "our righteousness"; and that it is shed upon us abundantly." So we rejoice to believe, every good and perfect gift, including mercy, pardon, and heaven, are unmerited and free. "Not by works of righteousness but according to his mercy."

"Abraham believed God and it was accounted to him for righteousness So then they which be of faith are blessed with faithful Abraham No man is justified by the law in the sight of God, it is evident: for, the just shall live by faith."—Galatians iii. 6, 9, 11. "Abraham believed God, and it was imputed unto him for righteousness; and he was called the Friend of God."—James ii. 23. "For therein is the righteousness of God revealed from faith to faith, as it is written, 'The just shall live by faith.'"—Romans i. 17. "Now the just shall live by faith."—Heb. x. 38.

These passages teach (1), That Abraham believed God would accomplish what he promised, and he was reckoned righteous, faithful, the friend of God for taking God on his promise.

(2) Some of the Jews were urging the necessity of submitting to the works or rites of the law, ceremonialism. Paul was opposed to Christians being so brought into bondage to Judaism, and proves that Abraham had the friendship of God before he was circumcised or knew anything of these rites, and Christians through faith in Christ, he places on a similar footing with Father Abraham. (3) "The works of the law" are nothing more or less than circumcision and other ceremonies he sets aside; he fears they put too much trust in these things. He never disparages moral life. (4) Paul reminds the Jews what is written "*That the just shall live by faith.*" A firm belief in God, his moral perfections and goodness is really the life of all good and just men, and not the mere performance of any externals. The new converts to Christianity had imbibed this faith, and thus the righteousness of God was revealed to them, through faith. "From faith to faith," may mean, from faith in Christ, to faith in God.

The following are the most notable passages on "Justification by faith," and they are all capable of a most easy explanation. They are all similar in their import. The Jews were wont to plume themselves on the observances of the law, "*the deeds of the law,*" *the works of the law,*" and they exalted these above *justice and mercy.* Paul places pardon, a righteous life, justification, upon a very different basis from mere formalism, and the religion of externals, and enjoins them to faith in Jesus Christ; which implies obedience to the commands, as well as acceptance of Christ. Thus faith in Christ, and newness of life, are made the conditions of pardon and peace with God.

"To declare I say at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." . . . Therefore we conclude that a man is justified by faith, without the deeds of the law."—Romans iii. 26, 28. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Romans iii. 20. "Abraham believed God, and it was accounted unto him for righteousness . . . To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Romans iv. 3, 4. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans v. 5. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified, by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii. 16. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4.

They are warned against placing their salvation on the law, ceremonial obedience. They are not of Christ, Paul says, in such a state of

mind, trusting in ceremonies and Jewish formalism. The same caution is necessary at the present, for many find substitutes for a virtuous life in church or chapel going, or assent to mere doctrinal positions, instead of a living faith in God and Christ, and obedience to their commands. A faith made perfect by good works.

TWENTY REASONS

FOR REJECTING THE DOCTRINE OF IMPUTED
RIGHTEOUSNESS,
AND JUSTIFICATION BY FAITH ONLY.

1. Because the doctrine, that by faith we appropriate the righteousness of Christ to ourselves, without one act of moral goodness of our own, appears as absurd as to hold we are clothed with Solomon's wisdom, or the strength of Samson; merely on the ground of our faith in the wisdom of the former, or our belief in the strength of the latter.

2. Because the doctrine that we are justified by faith only, is a positive contradiction to the scripture, which teaches, "Ye see then how that by works a man is justified, and *not* by faith only."—James ii. 24.

3. Because salvation by *faith* only, or by *works* only, completely embarrass the New Testament teaching. "Without faith it is impossible to please God; and faith without works, is dead, being alive." Both are absolutely required to form religious, Christian character. Faith which removes mountains, without love is nothing. Faith which works by love and purifies the heart, is justifying faith only.

4. Because St. Paul teaches "That the wrath of God is revealed from heaven against all unrighteousness, and all who *hold the truth* in unrighteousness."—Romans i. 18. And that our souls have to be purified in obeying the truth.—1 Peter i. 22. And that it is not only necessary to have faith in Christ; but we must have "The spirit of Christ, or we are none of his."

5. Because Jesus Christ has very plainly taught, "That not every one that says Lord, Lord, or that preaches in his name, prophecies or casts out devils in his name, shall enter his kingdom; but only those who hear his sayings and do them, builds his house upon the rock."

6. Because the invariable teaching of Scripture on future judgment is, "That they who have *done good*, shall come forth unto the resurrection of life." "We shall all be judged according to the *deeds done* in the body." Appropriation of the righteousness of Christ, through faith, we cannot find in Scripture, will avail us anything in that great day.

7. Because the doctrine, that "Faith in the righteousness of Jesus Christ will at *once* justify you in the sight of God, and at once entitle you to glory," is altogether contrary to the self-denying teaching and life of Christ and her Apostles. And makes Christianity no incentive to a life of patient persevering in well doing.

8. Because every article of faith, which makes righteousness to consist in something without us, instead of with us, and within us; and which

God does not require, instead of something which God does require: must surely be pernicious in its tendency. We have cases before us, of the immoral liberty and fruits engendered by the doctrine of imputed righteousness.

9. Because, Justification, when it means forgiveness of sins, is made very plain in the Scriptures. "Let the wicked forsake his way and God will abundantly pardon." "Whoso confesseth and forsaketh his sins shall have mercy." "If ye forgive men their trespasses your heavenly Father will forgive you."

10. Because, Justification, when it means righteousness in the sight of God, is plainly set forth in the Scriptures—"What doth the Lord thy God require of thee but to do justly, love mercy, and walk humbly before thy God." Let not mercy and truth forsake thee . . . so shalt thou find favor and good understanding, in the sight of God and man. "He that feareth God and worketh righteousness is accepted with him."

11. Because in all ages, and among all religions, mankind have been too ready to introduce substitutes for personal and moral obedience, to the detriment of true religion. What, then, must be the natural effect of an article of faith, which presents a substitute for personal obedience; and further asserts, personal obedience to be of no avail in reference to the pardon of our sins, and our acceptance with God.

12. Because Jesus Christ has nowhere taught "By this shall all men know that ye are my disciples, if ye believe that my righteousness, in your room and stead, is the only ground for the sinner's justification. Christ says, "Ye are my friends if ye do whatsoever I have commanded you." "If ye love one another.

13. Because Abraham, the father of the faithful was accounted righteous as his faith led him to obedience. "Was not Abraham our father justified by works . . . see'st thou how faith wrought with his works, and by works was faith made perfect . . . ye see then how that by works a man is justified and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also."

14. Because though it be written "We are saved by faith," it is also written, "We are saved by hope," "Saved by grace," "By thy words thou shalt be justified."—Matt. xii. 37. "Whoso shall call on the name of the Lord shall be saved."—Rom. x. 13. The husband is said to be sanctified by the believing wife, and the wife by the believing husband. All such texts can not be understood in a limited sense: Faith, Hope, Grace, Fear, Words, Husband, Wife, all these, or each of these which lead to obedience may be truly said to save us. So we are saved by faith when it is perfected in works.

15. Because, not the hearers of the law are just before God, but the *doers* of the law shall be justified."—Romans ii. 13. "He that doeth righteousness is righteous, even as he is righteous."—1 John iii. 7. "Be ye *doers* of the word, and not hearers only, deceiving your own selves."—James i. 22.

16. Because all those passages in the New Testament used in dissuading the Jews from

resting in "Their own righteousness," and the 'deeds' and "works of the law," by which they can never be justified, are considered by able trinitarian scholars, to refer, as *Dr. Campbell* says, "To a system of morality, fabricated by themselves, partly in the letter of the law, traditions, ceremonies, and externals." This creature of their own imaginations, they had cherished to the neglect of that purer scheme of morality which was truly of God, to do justly, to love mercy, and walk humbly before God."

17. Because our Saviour has said "The servant who knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." It is therefore clear, the more we know or believe, we are the more guilty if we do not obey the divine requirements. Jesus said "If ye continue in my word, then are ye my disciples indeed."

18. Because there is no authority in the Bible that our faith in the "personal righteousness of God" makes us righteous as God is; or that belief in the personal righteousness of Christ makes us righteous as Christ is. "He that doeth righteousness is righteous;" saith the scripture.

19. Because the doctrine, "That we have to work out our own salvation," as well as believe in Jesus Christ, accords with Christ's Sermon on the Mount, and all the sayings of Jesus Christ, and the whole teaching of the Bible. "Add to your faith, virtue, &c."—2 Peter, i. 5.

20. Because the Scriptures teach "Repent and be converted that your sins may be blotted out": The doctrine of imputed righteousness reverses this and says, "The righteousness of Christ is the only ground of the sinner's forgiveness." The Scriptures teach, "Blessed are the merciful for they shall obtain mercy:" This other doctrine, of imputed righteousness says, "The righteousness of Christ is the only ground of mercy." The Scriptures teach, "To do good, and communicate forget not, for with such sacrifices God is well pleased." This doctrine of imputed righteousness teaches, "The righteousness of Christ is the only ground of God being well pleased." The Scriptures teach, "Those who have been faithful in a few things," shall hear pronounced "Well done." This doctrine of imputed righteousness says, "The righteousness of Christ is the only ground of our acceptance." And so we could show in a hundred different passages its opposition to the Bible. Scripture, reason, and our moral sense are against it, so we reject it.

A CONCESSION.—Neither you, Rev. Sir, nor any divine in the world have, I presume, a right to blot out of the Sacred Records those words of Jesus Christ, St. James, and St. Paul: "Blessed are they that do his commandments, that they may have a right to the tree of life." "He that does the will of my Father shall enter into the Kingdom." "Be ye therefore DOERS of the word." "The DOERS of the law shall be JUSTIFIED" "if faith alone turns the scale of justifying evidence at the bar of God, how many bold Antinomians will claim relation to Christ, and boast they are interested in his imputed righteousness . . . is our Lord singular in his doctrine of justification or condemnation by works . . . if it is an heresy, the Patriarchs, Prophets, and Apostles are as great heretics as their master . . . the voice that St. John heard in heaven did not say, 'Blessed are the dead that die in the Lord, for their faith follow them'; No, it is 'their works follow them.' The Rev. J. Fletcher, Vicar of Madeley.

WAYSIDE GATHERINGS.

MADAME Mortara, who was robbed of her child by a Jesuit has fallen dangerously ill at Florence. The doctors pronounce her disease to be a "broken heart." The simple tale needs no comment.

THE Prussian Chamber has granted the petition of three dissenting congregations, praying to be restored to their constitutional rights of unmolested existence. It is stated, as a proof of returning toleration, *that the petitioning sects are the reverse of orthodox* in their views of Christianity and its essential doctrines.

REV. Dr. Wayland is opposed to the erection of expensive churches, and the employment of ministers at high salaries, because in this way the masses of the people are excluded from the church, and turned over to the devil. He says that "if we keep on in our present course, building expensive churches, and keeping up our expensive worship, our population will all be heathen eventually."

THE young Emperor of Russia has had his attention called to the evils of intemperance, and the baneful effects of the monopoly of the liquor traffic farmed out by the government, from which an immense revenue is realized. He has decided that the millions the treasury derives from this monopoly do not compensate for the demoralization produced by it upon the people, and that it is his duty to abolish the evil.

A GOOD ANECDOTE of Professor Agassiz is told. The Professor had declined to deliver a lecture before some lyceum, on account of the inroads which previous lectures given by him had made upon his studies and habits of thought. The gentleman who was deputed to invite him, continued to press the invitation, assuring him that the society were ready to pay him liberally for his services. "That is no inducement to me," replied Agassiz; "I cannot afford to waste my time in making money."

A BEAUTIFUL INCIDENT.—William the IV. expired about midnight, at Windsor Palace. The Archbishop of Canterbury, with other peers, were in attendance. As soon as the "sceptre had departed," the Archbishop quitted Windsor Castle, and made his way with all possible speed to Kensington Palace—the residence of the Princess. He arrived long before daylight—announced himself, and requested an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in her ante-room. He informed her 'The sovereignty of the most powerful nation of the earth lay at the feet of a girl of eighteen.' She was deeply agitated at the 'formidable words, so fraught with blessing or calamity.' The first words she was able to utter were these, 'I ask your prayers in my behalf.' They kneeled together—and Victoria inaugurated her reign, like the young King of Israel in olden time, by asking of the most high, who ruleth in the kingdoms of men, an understanding heart to judge so great a people, who could not be numbered or counted for multitude.

LET ME KISS HIM FOR HIS MOTHER.—When the funeral services were over, of a young man, who died suddenly, among strangers, and the strange friends who had ministered to him were about to finally close the coffin, an old lady who stood by stopped them and said, "Let me kiss him for his mother!" That dear old lady, whoever she is, is probably wholly unconscious of having uttered a sentiment and performed an action unsurpassed in beautiful simplicity and sublime eloquence.

THE BEST TIME TO FRET.—Two gardeners had their crops of peas killed by the frost, one of whom had fretted greatly and grumbled at his loss. Visiting his neighbour some time after, he was astonished to see another fine crop growing, and inquired how it could be.—"These are what I sowed while you were fretting," was the reply.—"Why, don't you ever fret?"—"Yes; but I put it off till I have repaired the mischief." "Why, then there's no need to fret at all."—True, that's the reason I put it off."

MINUTE CALCULATION.—A display at one view of the number of books, chapters, verses, words, and letters, contained in the English translation of the Old and New Testaments.—

OLD TESTAMENT.

Number of books.....	39
" chapters	929
" verses	23,214
" words	592,439
" letters	2,728,100
The word and occurs	35,543 times.

NEW TESTAMENT.

Number of books.....	27
" chapters	260
" verses	7,597
" words	181,258
" letters	838,380

MAXIMS OF BISHOP MIDDLETON.—Persevere against discouragements. Keep your temper. Employ leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and do not be talked out of conviction. Rise early and be an economist of time. Maintain dignity without the appearance of pride; manner is something to everybody, and everything with some. Be guarded in discourse; attentive and slow to speak. Never acquiesce in immoral or pernicious opinions. Be not forward to assign reasons to those who have no right to ask. Think nothing in conduct unimportant or indifferent. Rather set than follow examples. Practice strict temperance, and in your transactions remember the final account.

UNITARIAN HOME MISSIONARY BOARD.—In the year ending Feb. 1st, 1859, the 13 Students conducted Religious Services in 23 Mission Chapels, 675 services; in 10 Chapels without ministers, 138 services; in 31 Chapels they supplied for ministers 267 services: total number of services conducted by the Students, 1080; also, 462 Sunday school lessons and addresses.

All Letters, Post Office Orders, &c., to be addressed to ROBERT SPEARS, Stockton-on-Tees. Printed by W. ROBINSON, High-street, Stockton.